Fatwa prohibiting the mixing of the sexes in university studies and the resulting harms.

Muhammad Al-Amin Al-Shanqiti

Fatwa prohibiting the mixing of the sexes in university studies and the resulting harms

فتوى تحريم الاختلاط في الدراسة الجامعية وما يترتب عليه من أضرار

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Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Fatwa prohibiting the mixing of the sexes in university studies and the resulting harms**) by (**Muhammad Al-Amin Al-Shanqiti**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

You are asking about the Islamic ruling on mixing the sexes in university studies?

Dear Honorable Brother, President of the Social Reform Society in Kuwait - may Allah protect and guide him.

May Allah's peace, mercy, and blessings be upon you. We have received your letter No. 35, dated 27 Muharram 1389 AH, in which you ask about the Islamic ruling on the mixing of the sexes in university studies and the resulting evils.

The answer to your question, may Allah guide us and you, is that it is strange that there is mixing of the sexes in universities and schools in an Arab Muslim nation. This is despite the fact that the religion of Islam, prescribed by the Creator of the heavens and the earth through the Master of Creation, peace and blessings be upon him, strictly prohibits it. Arab chivalry and natural Arab pride, filled with pride, require distancing themselves from this practice and avoiding it completely, as well as avoiding all means that lead to it.

In response to your question, may Allah guide us and you, we will cite some evidence from the Qur'an and the Prophetic Sunnah. We will then point out the chivalry of the Arab race and its avoidance of inappropriate behavior, even if they are not Muslims.

Evidences from the Noble Qur'an

As for the Noble Qur'an, one of its great proofs, from which one should not deviate under any circumstances, is that Allah revealed therein a divine etiquette with which He disciplined the best women of this world, the wives of the Master of Creation, Muhammad, may Allah bless him and grant him peace. He commanded all men not to ask them for anything except from behind a partition. He then explained that the wisdom behind this is to keep the hearts of both sexes utterly pure from the filth of suspicion between the sexes. It has been established in the science of Usul al-Fiqh that a cause both generalizes and specifies its effect. The reason in this verse, which includes this noble divine etiquette that guarantees chastity, protection, and preservation of dignity and honor, generalizes the ruling of the noble verse for all Muslim women until the Day of Resurrection, even though its wording is specific to the wives of the Prophet, may Allah bless him and grant him peace, as Allah Almighty says:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ﴾

"And when you ask [his wives] for something, ask them from behind a partition." [Al-Ahzab: 53]

Then He explained the wisdom of this heavenly etiquette, its reason and its result by saying, the Most High, the Most Great:

﴿ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ﴾

"That is purer for your hearts and their hearts." [Al-Ahzab: 53]

This indicates, by way of allusion and warning from the ways of reason, that the reason for asking from behind a partition is: to preserve the purity of the hearts of both sexes to the utmost purity, as the Most High expressed it with the comparative form in His saying: **"That is purer for your hearts and their hearts."** This explanation of the purity of the hearts of both sexes indicates that the ruling of the verse is general for Muslim women until the Day of Resurrection, because the purity of their hearts and the hearts of men from suspicion of them is required by consensus. So it is not correct for someone to say: What is required is the purity of the hearts of the wives of the Prophet, may Allah bless him and grant him peace, only, and the purity of the hearts of men from suspicion with them only. Rather, that is required of all women until the Day of Resurrection, as is not hidden. This indicates However, the reason referred to in His statement, **"That is purer for your hearts and their hearts."**requires the generalization of this heavenly ruling revealed with this noble etiquette that requires complete protection, chastity, and the preservation of noble morals and distancing from being defiled by suspicion.

Glory be to He who revealed it, how knowledgeable He is about the interests of His creation and teaching them noble morals!

The author of "Maraqi al-Sa'ud" discusses the generalization of a reason's ruling at times and its specification at other times, in the discussion of the legal analogy known as analogy of representation and analogy of jurists, in his discussion of the reason: "It may be specific or generalized... for its origin, but it does not violate it." He also said in "Nashr al-Bundu' Sharh Maraqi al-Sa'ud" in his explanation of his statement: "It may be generalized for its origin." Its text is: "It means that the reason may return to its origin from which it was derived by generalization, i.e., making it general by agreement, such as the hadith in the Two Sahihs: **'A judge should not make a ruling between two people while he is angry,'** by confusing the mind, as this includes other than anger, since it means that the reason generalizes its ruling. It is not permissible for a judge to rule in a state of excessive thirst and hunger, or excessive sadness and joy, or urgent need of urination and defecation. [**Alhaqan**]Urination suppression is the suppression of urine, and [**Alhaqab**] defecation suppression is the suppression of defecation, because all of these things confuse the mind and prevent a thorough examination of the claims of the two parties and the judgment between them. Thus, the reasoning based on anger generalizes the ruling by prohibiting it in every state that confuses the mind and prevents a thorough examination.

This clarifies that the Almighty's statement: **“That is purer for your hearts and their hearts.”** requires a general ruling for all women, even though the noble verse was revealed specifically regarding the wives of the Prophet, may Allah bless him and grant him peace.

This supports what we have mentioned from generalizing the ruling: Addressing one person means that his ruling includes the entire Ummah unless there is specific evidence. According to the established principles of the Hanbali school of thought, addressing one person by himself is a general form that requires the generality of the ruling to apply to all accountable individuals. Non-Hanbalis say: Addressing one person requires the generality of the ruling, but through an intermediary, not by himself. This intermediary is of two types: First, by analogy with the rest of the accountable individuals, because the basic principle is that all people are equal in the rulings of religious obligations, except for what is excluded by specific evidence. Second, the Prophet's (peace and blessings be upon him) statement: **"My words to one woman are like my words to a hundred women."** This is authentic and was narrated by al-Tirmidhi and others with a sound chain of transmission. It is evidence that what is addressed to one woman from the Ummah includes a ruling for all women. The author of "Maraqi al-Sa'ud" alluded to this in his Alfiyyah on the principles of jurisprudence, saying:

A single address by a non-Hanbali... without taking into account the text and clear analogy.

Even if we were to accept, for the sake of argument, that the verse, **“And when you ask [his wives] for something, ask them from behind a partition**” specifically for the wives of the Prophet, may Allah bless him and grant him peace, as some scholars and all advocates of unveiling say. The wives of the Prophet, may Allah bless him and grant him peace, are the best example and the best people for Muslim women to emulate, especially in the heavenly etiquette that preserves dignity, honor, and chastity. Following their example in that is more appropriate than following the example of European women in their bestial permissiveness that destroys morals and honor, a decision that leaves no trace of virtue and preservation. It is not right for a fair-minded person to dispute that following the example of the wives of the Prophet, may Allah bless him and grant him peace, in teachings inspired by heaven that achieve the preservation of honor, integrity, generosity, chastity, integrity, and distance from the disgust of hearts with the filth of suspicion = is better and more appropriate than imitating the infidel European women in everything that defiles honor and destroys dignity and virtue. Whoever tries to prevent Muslim girls from following the example of the wives of the Prophet, may Allah bless him and grant him peace, in that noble heavenly etiquette, is sick of heart and is deceiving his nation in the most severe way, and **“whoever deceives us, then he is not from us”**

The concept of opposition - known in the principles of jurisprudence as the evidence of discourse - in the verse is understood to mean that mixing and not covering oneself is more impure and filthy for your hearts and their hearts, because the Almighty’s statement**“And when you ask [his wives] for something, ask them from behind a partition That is purer for your hearts and their hearts.”** Indicates by its concept of opposition that if you ask them for something directly, not from behind a partition, that is not purer for your hearts and their hearts, but rather it is more impure for your hearts and their hearts. Among the Qur’anic evidence for this is that Allah Almighty commanded each of the two genders to lower their gaze from the other, and He explained that this heavenly etiquette is purer for them, that is, purer from suspicion. He threatened those of the two genders who did not comply with the command, that He is All-Knowing of what they do and nothing of it is hidden from Him, in His Almighty saying:

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

“Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.” [An-Nur: 30]

So look at His saying: “**That is purer for them”** You will find that it includes heavenly etiquette that is the ultimate in preserving virtue from the filth of suspicion. Look at the Almighty’s saying:” **Indeed, Allah is Acquainted with what they do.”** for it is a great threat to whoever

does not lower his gaze but rather lets it enjoy what Allah has forbidden. Then the Almighty said:

﴿وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ.....﴾

“And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests ….” [An-Nur: 31]

to the end of the verses, and in it Allah Almighty explicitly commands both sexes to lower their gaze from what is not permissible for them of the other, and He followed His statement:

“men to reduce [some] of their vision” with His statement: “**and guard their private parts.”**.

So He began with the command to lower the gaze before the command to guard the private parts; Because looking with the eyes is the cause of fornication with the private parts, because looking is the messenger of fornication. A man may delight his eyes by looking at a beautiful woman, and her love takes over his heart, and that tickles them to commit immorality, especially in this time in which the fear of Allah has been removed from hearts and corruption and licentiousness have spread. You hardly see anyone who lowers his gaze out of modesty before Allah and fear of Him, except for those whom God wills, from the rare few. We seek refuge in Allah from failure and the obliteration of insight. Muslim ibn al-Walid al-Ansari explained in his poetry the dire consequences of illicit glances, saying:

I earned for my heart a glance to please it... My eyes, but it was misery and calamity.

Nothing more severe than passion has ever passed me by... Glory be to He who created passion, the Most High.

If you contemplate these heavenly morals mentioned in this verse, you will realize that those who advocate for unveiling and mixing oppose them with a satanic philosophy that leads to the loss of honor and chastity, and results in the desecration of honor, the defilement of beds, and the loss of lineage and purity from the filth of mixing.

To clarify: Those who call for female students to gather in the prime of their youth and the freshness of their beauty, while they are wearing seductive, Western-style clothing that arouses natural instincts; Because their heads, faces, necks, and other parts of their bodies are uncovered, despite their extreme artificiality and beautification, they are surrounded by young men who are driven by the fire of natural instinct and lust, due to their youth and their natural innate inclination to enjoy women. This is the case, however, where there is no religious or virtuous restraint to restrain males from females, or females from males, according to

established traditions. Everyone is gathered in one place, each group looking at the temptation of the other's beauty. It is as if Satan is saying to them: I have paved the way for you and facilitated every path to committing what is not appropriate, and to satisfying your desires in an unlawful manner, defiling your honor, your family, and your lineage. It is as if Satan is saying to them: Tell the believing men not to lower their gaze and not guard their private parts, and tell the believing women the same.

Even if they do not explicitly state this, it is the meaning of what they did, and the reasons leading to it, as is clear to any fair-minded person.

Dear honorable, faithful, and chivalrous Arab father, by what justification—reason, religion, chivalry, or humanity—would you abandon your beloved daughter, as a dining table, to the path of every wicked eye, treacherously, deceitfully, and unjustly, exploiting her beauty for nothing, to please Satan and blindly imitate the infidel Franks, while squandering honor, virtue, and chastity!? The wicked may enjoy looking at a woman's beauty, and perhaps the pleasure of looking at her may reach an extreme level. Haven't you seen what some say about the love of illicit glances:

"I said, 'Permit me to win a glance...' and then let the Day of Judgment come."

Yet, if you had raised your beloved daughter with an Islamic upbringing, with compassion, care, and the preservation of honor and virtue, she would have been the jewel of this world and the most precious thing in it. The Prophet (peace and blessings be upon him) said: **"The whole world is to be enjoyed, but the best thing in the world is a good woman.** "And a woman cannot be righteous except through religious upbringing. No sane person can doubt that the mixing of the sexes in the prime of youth, freshness, and beauty is the greatest means and most successful path to the spread of immorality and vice among the sexes. There is no doubt that, by virtue of him being her classmate and her being his classmate, they are alone together, just as a male friend is alone with his female friend in parks, swimming areas, and places to review lessons. His being alone with her is a path to committing inappropriate acts, which only a stubborn person would denounce. The path leading to that is an evil path, as Allah Almighty said:

﴿وَلَا تَقْرَبُوا الزِّنَا ۖ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾

"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." [Al-Isra: 32]

He clearly stated that it is an immorality and that its path is evil. Obscene is a trait that has reached the ultimate ugliness and evil. Anything that reaches the ultimate in something is obscene in that regard. Tarafa ibn al-Abd said in his Mu'allaqat [Hanging poem][1]:

I see death choosing the honorable and choosing... the money of the rich, the obscene, the extreme.

His saying "obscene" means the one who has reached the ultimate in miserliness.

Consider why Allah Almighty said:

“And do not approach unlawful sexual intercourse.” and did not say: “and do not commit unlawful sexual intercourse.” This is because the prohibition against approaching it entails distancing oneself from all means that lead to it, and because whoever approaches something, like a shepherd around a sanctuary, is likely to fall into it.

How beautiful are the teachings of the Qur'an and its divine etiquette, and how excellent is the integrity, virtue, and avoidance of vices it calls for.

[1] **The Seven Hanging Poems are a collection of seven long poems considered among the most wonderful and famous works of pre-Islamic poetry.**

As for the evidences of the Sunnah

It has been proven from the Prophet (peace and blessings be upon him) in the hadith of Uqbah ibn Amir al-Juhani (may Allah be pleased with him) that he said: **"Beware of entering upon women." A man from the Ansar said: "O Messenger of Allah, what do you think of an in-law?" He said: "An in-law is death."** End hadith. This hadith was narrated by al-Bukhari and Muslim and others.

As for al-Bukhari, he narrated it in the Book of Marriage in the chapter on "A man should not be alone with a woman except with a mahram," etc.

As for Muslim, he narrated it in the Book of Peace in the chapter on the prohibition of being alone with a non-mahram woman and entering upon her.

What is meant by "in-law" here is the husband's relative who is not a mahram to her, such as his brother, nephew, uncle, and the like. The Prophet (peace and blessings be upon him) began his words in this hadith with the warning phrase: "Beware of entering upon women," which is a strong prophetic warning against mixing with them. Then, when the Ansari asked him about the husband's relative entering upon her, he said: The Prophet (peace and blessings be upon him) described his entry upon her with death, and death is the most horrific event that can befall a person in this world, as the poet said:

Death is the greatest event… of what befalls all creation [Jabalah].

"Jabalah" means creation, and from this comes the Almighty's saying:

﴿وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ﴾

“And fear He who created you and the former creation.” [Ash-Shu'ara': 184].

Consider his statement (peace and blessings be upon him) regarding the entry of a husband's relative into his wife: "The in-law is death," so that you may realize that the mixing of non-mahram men with non-mahram women is death.

It appears that the Prophet (peace and blessings be upon him) called it death because it leads to the abomination of fornication, which is a death to virtue, honor, and religion. It is a moral and religious death greater than physical death, with the soul separating from the body. For if this happens to the obedient, he is transferred to a better state and more perfect blessing. From what we have mentioned, it becomes clear that the call to mixing and unveiling is a call to death. The Prophet (peace and blessings be upon him) only called it death because of its severe harm and grave danger, as is well known. Muslim ibn al-Hajjaj (may Allah have mercy on him)

cited in his Sahih, after citing the aforementioned hadith with his chain of transmission on the authority of al-Layth ibn Sa'd, that he said: **"The in-law is the husband's brother and other relatives of the husband, such as the cousin and the like."**

Al-Nawawi said in his commentary on Muslim regarding the aforementioned hadith: "As for his (peace and blessings be upon him) saying, 'The in-law is death,' its meaning is that fear of him is greater than of others, and evil is expected from him, and temptation is greater, because he has access to women and is alone with them without being denounced, unlike a stranger." End of quote.

This characteristic of the in-law, who is a relative of the husband, is also present in study colleagues. A female colleague discusses with her male colleague, discussing with him and he discusses with her, and he is alone with her without drawing attention, because he is her colleague and partner in her studies. it is death, as you can see.

Ibn Hajar said in Fath al-Bari, explaining the aforementioned hadith: (His statement, "Beware of entering," is in the accusative case, indicating a warning. It is a warning to the addressee of a danger, so that he may beware of it, as in the saying, "Beware of the lion." His statement, "Beware," is the object of an implied verb, meaning, "fear." The meaning of the statement is, "fear of yourselves, lest you enter upon women, and women lest they enter upon you." In Ibn Wahb's narration, it is worded as, "Do not enter upon women." The prohibition of entering includes the prohibition of being alone with them, a fortiori.)

He then interpreted the statement of the Prophet, may Allah bless him and grant him peace, "The in-law is death," with the interpretations known to hadith scholars, as well as al-Nawawi, which we have mentioned is the most evident.

This authentic hadith, agreed upon by the two sheikhs, from the Prophet, may Allah bless him and grant him peace, is explicit in its stern warning against mixing with men and women, and that mixing, if the path is easy, such as with one's relatives, is death. It would be inappropriate for you, O Muslims, to throw into the fire the warning of the Master of Creation, peace and blessings be upon him, against mixing with your females and males, and to ignore that it is death, as the Truthful and Trusted One, peace and blessings be upon him, clearly stated. It is no secret that the gathering of the two sexes in one place, some of them side by side, contradicts the warning of the Prophet, peace and blessings be upon him. One of the most heinous things is to tamper with the warning of Abu al-Qasim, peace and blessings be upon him, in order to obey Satan and blindly imitate the infidel Franks. Know that the term fornication may be applied to everyone in general in front of the teacher during a meeting, but it is a lesser form of fornication. Muslim narrated in his Sahih with his authentic chain of transmission on the authority of Ibn Abbas (may Allah be pleased with them both), which reads: (Ibn Abbas said: I

have never seen anything more resembling a slander than what Abu Hurairah (may Allah be pleased with him) said: The Prophet (peace and blessings be upon him) said: **“Allah has decreed for man his portion of fornication which he will inevitably commit. The fornication of the eye consists in looking, and of the tongue in speech. The soul wishes and desires, and the private parts accord with that or reject it.”** In another version in Sahih Muslim, he said **“Man’s share of fornication which he will inevitably commit is decreed for him. The fornication of the eyes consists in looking, of the ears in hearing, of the tongue in speech, of the hand in [lustful] grip, and of the foot in walking. The heart lusts and wishes, and the private parts accord with that or reject it.”** This is the wording of Muslim in his Sahih. This aforementioned hadith, also narrated by al-Bukhari, explicitly states that the eyes, ears, tongue, feet, and hands commit fornication. It is well known that male and female students commit fornication with their eyes, tongues, and hands when meeting for lessons, during breaks between lessons, in parks, swimming pools, and study areas. Their private parts, when given the opportunity, do not deny this, but rather confirm it, due to the lack of religious restraint and the lack of a deterrent punishment for doing so. It is well known that the Franks, who imitate them in all of this, believe that their private parts do not deny the desires of their hearts, but rather confirm them. This is a well-known and self-evident matter.

There are many hadiths similar to what we have mentioned, but we will suffice here because they are sufficient for those who seek the truth.

Calling eye looking at what is not permissible for it, as fornication is well-known in the language, as was clearly stated by the most eloquent speaker of the Arabic language, may Allah bless him and grant him peace. Then, O Muslim Arabs, if you know that the mixing of your females and males is forbidden in your Shari’ah, as stipulated in the Qur'an and Sunnah, especially in this age in which fear of Allah has disappeared, except for whomever God wills, and in which licentiousness and imitation of the infidel Franks in every moral depravity have spread, and in which every crime that makes one sweat is committed, because it is a disgraceful sin.

And the one who said,

"Shame has disgraceful sins, so fear it... It is avoided just like the disgraceful sins."

Blocking the means that lead to the abomination of fornication is an obligation by consensus of Muslims.

Know that blocking the means that lead to the immorality of fornication is obligatory by consensus of Muslims, and this is indicated by the texts of the Qur'an and Sunnah.

As for the Qur'an, Allah Almighty says:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge.” [Al-Anam:108]

Cursing idols is forbidden because it is a means for their worshippers to insult Allah.

In the authentic hadith narrated by the two sheikhs, the Prophet (peace and blessings be upon him) said: **"It is disobedience to parents for a man to insult his parents." They said: "O Messenger of Allah, can a man insult his parents?" He said: "Yes, for he insults a man's father, in which case he insults his father, and he insults his mother, in which case he insults his mother."** The Prophet (peace and blessings be upon him) called the means of insulting parents insulting them in this authentic hadith.

It is well known that the mixing of the sexes in universities, as is customary in European universities and the like, has opened the door wide to the pretext of fornication, as is evident , and can only be disputed by a stubborn person. It is no secret that whoever places his daughter in this aforementioned environment and advises her to be chaste and modest, will be told:

"He threw her into the sea, bound, and said to her... Beware, beware of getting wet with the water."

After all this, we call upon the honorable Arab Muslim fathers and say: "Where is your ancient Arab chivalry, inherited throughout the ages? How can you leave your daughters outside, naked, and freely offered to whoever wishes to enjoy looking at them, as an aggression against the poor, ignorant, and against honor and virtue?!"

Two critical points are worth noting:

As for the first point: Be aware that the clothing worn by Arab and other Muslim girls at universities and elsewhere, which requires revealing any part of a woman's body, is not

permissible according to Islamic Shari'ah or decency. Its basic origin is what is understood from the Noble Qur'an and history. The explanation for this is that Satan is the sworn enemy of Adam, his wife, and their offspring, as Allah Almighty says:

﴿فَقُلْنَا يَا آدَمُ إِنَّ هَـٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ﴾

"So We said, "O Adam, indeed this is an enemy to you and to your wife." [Ta-Ha: 117]

And Allah Almighty says:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

"Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze." [Fatir: 6]

Allah Almighty said:

﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ لِلظَّالِمِينَ بَدَلًا﴾

"Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange." [Al-Kahf: 50]

and other verses. It is well known that Satan, due to his intense enmity toward Adam, his wife, and his offspring, seeks with all means at his disposal to humiliate them with various worldly and otherworldly insults. It is well known that one of the greatest moral insults is exposing a person's private parts and removing the clothing that conceals them. This great moral insult was the first insult that Satan mastered, with which Allah humiliated Adam and Eve, as Allahs clearly stated in His statement:

﴿فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْآتِهِمَا﴾

"But Satan whispered to them to make apparent to them that which was concealed from them of their private parts." [Al-Araf: 20]

And His statement:

﴿فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ﴾

"And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise." [Al-Araf: 22]

The fact that they began to cover themselves with leaves of Paradise indicates their work and toil to mitigate the harm of the humiliation caused to them by their enemy, Satan. Allah, the Almighty, called out to the children of Adam with a heavenly call and forbade them from being

deceived by Satan and humiliated as he humiliated their parents Adam and Eve. He mentioned two matters of this: one of them is expulsion from Paradise, and the second is removing one's clothing and exposing one's private parts, which is the 'awrah. He made removing one's clothing and exposing one's private parts linked to expulsion from Paradise.

This is evidence that both have a severe impact and are a great harm and humiliation, as Allah, the Almighty, says:

﴿يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا﴾

"O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts." [Al-Araf: 27]

Thus you know that exposing one's private parts and exposing one's private parts is an authentic and deep-rooted goal of Satan's to humiliate the dignity of the human race, and humiliating their dignity pleases him. And his eyes are comforted by his enmity toward them.

Iblis[2] continued to try to humiliate the children of Adam by exposing their private parts and displaying their private parts until he achieved his goal. He had compelled the Arabs in the pre-Islamic era to remove all their clothes when circumambulating the Sacred House, in order to humiliate them by exposing their private parts in the sanctuary of Allah and the most honorable place on earth, around the first House established for mankind, so that they would circumambulate naked in a degrading state. Women among them would circumambulate the House naked, God forbid. All of this was due to Satan's humiliation of them. It is proven in Sahih Muslim from a hadith of Ibn Abbas that women in the pre-Islamic era would circumambulate naked and say,

"Today some or all of it will be exposed... and whatever is exposed, I do not permit."

All of this was Satan's humiliation of his human enemies by exposing their private parts. He also had another purpose, which was that exposing their private parts would lead to immorality. Satan continued to humiliate people by exposing their private parts, even while circumambulating the Kaaba, until Allah refuted his falsehood with the revelation brought by Muhammad, may Allah bless him and grant him peace. He, may Allah bless him and grant him peace, sent his crier calling out: **"No polytheist shall perform Hajj from today onwards, and no one shall circumambulate the Kaaba naked."**

Allah revealed His words:

[2] **Name of the satan**

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

“O children of Adam, take your adornment at every masjid” [Al-Araf: 31]

and His words:

﴿يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ﴾

“O children of Adam, We have bestowed upon you clothing to conceal your private parts” [Al-A’raf: 26]

By the light of that revelation, private parts were covered, and garments of adornment and concealment were worn, and Satan returned defeated. But when time passed, religion weakened, and most people turned away from the heavenly revelation, Satan found the opportunity ripe, so he returned to humiliate the human race. By exposing private parts and displaying their ugliness, based on a satanic philosophy whose slogans include progress, civilization, advancement, and urbanization. This has achieved all its goals in infidel countries, leaving their women exposed in magazines, newspapers, swimming pools, and other places. Immorality is rampant there, and the number of illegitimate children is too numerous to count, God forbid. This is a well-known and self-evident fact in Europe and other countries.

Then Satan sought to humiliate Muslims with the same aforementioned humiliation, which was the first affliction he inflicted upon Adam and Eve. He has gone so far as to expose the bodies of many Muslim women in universities, parties, on the streets, and elsewhere, revealing the strictest private parts. Satan is determined to expose these parts of Muslim women. It is well known that if the situation continues as it is, he will reach this point, as the nature of established traditions indicates. We ask Allah to support His religion, elevate His word, enlighten Muslims to the path of truth, and inspire them to act upon it so that they may protect their daughters from everything that undermines honor and virtue, in light of the heavenly light that Allah bestowed upon the Master of His creation, may Allah bless him and grant him peace. As for the second point, we must alert our Muslim brothers to the difference between what is beneficial and what is harmful in Western civilization, so that they may take what is beneficial and abandon what is harmful. The beneficial aspect of Western civilization, which we must strive to attain, is the materialistic and organizational products it has produced in all aspects of life, given its current developments. Striving to acquire material strength is at the core of our religion and the teachings of our Lord, as Allah Almighty says:

﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ﴾

“And prepare against them whatever you are able of power” [Al-Anfal: 60]

The wording of this noble verse, in its connotation, is in keeping with the evolution of life, no matter how perfect one's strength.

As for the harmful aspects of it, which are moral decadence, the rejection of divine teachings, and the failure to be enlightened by their light, we must be aware that it is pure evil, unmixed with any good. Because it only leads to the loss of honor and chivalry and rebellion against the system of the Creator of the heavens and the earth - Glory be to Him - without worldly benefit. Among these are: new fashions and degrading fashions. Although they are called civilization, progress, advancement, and freedom, they are in reality a waste of virtue and a death of honor, integrity, chastity, and dignity. So do not be deceived, may Allah guide you, by those false slogans that carry within them every evil that is contrary to humanity in its true sense, and contrary to noble morals, honor, and virtue, and also contrary to the heavenly teachings that include noble manners, noble morals, and following the best methods and customs.

It is not hidden from you that the Arabs were jealous of their women and did not accept their vulgarity. They believed that the chastity of women, their integrity, and their not being defiled by suspicion were among the greatest reasons for the nobility, high status, and courage of children. Among these is the saying of Jarir, praising the Banu Qays Ailan ibn Mudar:

Do not trust the Qais tribe, for they are ….. the sons of chaste women whose burrows have not been defiled.

When Sakhr, the brother of Al-Khansa', shared his wealth with her every year, and his wife blamed him and forbade him from giving her the best of his wealth because her husband was a lavish, Sakhr said to her:

How could I not give her the best of her wealth... when she is a chaste woman who has spared me her shame?

There are many examples of this. Our intention is to illustrate this to show that it is in the nature of the Arabs to be jealous of their women and not to be cuckolded. Their consciences are alive and their natures are proud, not accepting that their women be defiled in an inappropriate manner. This inherent characteristic was made clear by the one who said:

Beware of the name Al-Amiriyah, for I am jealous of her from the mouth of the speaker

And I envy the glasses that kiss her lips... when she places them in the place of a kiss in the mouth.

The two sheikhs narrated in their Sahihs from the hadith of Abdullah ibn Mas'ud (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said: **“None is more self-respecting than Allah and it is because of this that He has prohibited**

abominable acts-both visible and invisible and nothing is loved by Allah more than the praise of His Ownself and it is because of this that He has praised Himself." Al-Bukhari narrated this hadith in his book of interpretation, in the interpretation of Surat Al-An'am, in the chapter on the verse:

﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

"And do not approach immoralities - what is apparent of them and what is concealed" [Al-Anam: 151]

And in the interpretation of Surat Al-A'raf, in the chapter on the verse:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

"Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed" [Al-A'raf: 33]

Muslim narrated it in the book of repentance, in the chapter on Allah's self-respecting and the prohibition of immoralities, with four narrations with chains of transmission. This hadith is one of the hadiths about the attributes, so we pass it on as it is, and we declare Allah far above resembling His creation, glory be to Him, and He is far above that.

As for the results of mixing: Due to the high number of crimes and illegitimate children, there is no need to elaborate on this, as it is well-known. It is sufficient to see what is published in newspapers and magazines in developed countries regarding the high number of illegitimate children, despite the widespread use of contraceptive pills.

In conclusion, we ask Allah to guide all our Muslim brothers to what He loves and is pleased with. What we have mentioned shows that it is appropriate not to mix. Peace, mercy, and blessings of Allah be upon you. May Allah's prayers and peace be upon Muhammad, his family, and his companions.

Dictated by one in need of Allah's forgiveness

Muhammad al-Amin ibn Muhammad al-Mukhtar al-Shanqeeti